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PLAIN AND SERIOUS  
EXHORTATION

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T O

PRISONERS,

B O T H

DEBTORS AND CRIMINALS.



L O N D O N:

Printed for JOHN RIVINGTON, Bookseller to *The Society for promoting Christian Knowledge*, at the Bible and Crown (N<sup>o</sup> 62.) in St Paul's Church-yard.

M DCC LXXV.

[Price 3d. or 2s. 6d. a Dozen to Those who buy them to distribute in Prisons.]

1708

EXHIBITION





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## PLAIN AND SERIOUS EXHORTATION, &c.

THE Representations lately made  
T of the great Number of unhappy  
Persons confined in the several  
Prisons of this Kingdom for Debt,  
cannot fail to strike every reflecting Man  
with very painful Sensations: To which, if  
we add the amazing Number of Criminals  
likewise, it shocks us almost beyond bear-  
ing.

To what Cause this surprizing Increase of  
late Years is to be attributed, is not easy to  
determine. One Thing is very evident; it  
shews great defect in our religious Princi-  
ples, and must convince us, that whatever  
Appearance we may make Abroad, as a  
mercantile or a warlike Nation, we are cer-  
tainly in ourselves a dissolute People; and  
that

that the Fear of GOD, and a Sense of our Duty, are in a great measure lost amongst us; which if not retrieved may draw down some severe national Punishment. But, without enlarging upon this melancholy Subject, it is undoubtedly much to be wished, that some Method could be found out to make these unhappy Persons profit in this School of Adversity; whereas it is observable that, as Things are at present, most of them, if they recover their Liberty, go out from these Walls more abandoned than when they entered them, literally fulfilling what our blessed SAVIOUR says of the Man possessed by a wicked Spirit, that his last State became much worse than his first.

I have often thought, that if the worthy Clergymen, who are placed near these Houses of Confinement, especially in our great Metropolis, would kindly assist him, whose more immediate Province it is, and use their joint Endeavours in gaining over those that are under his Care, to a true Sense of Religion and their Duty, it could not fail to have an happy Influence: And moreover, if the Keepers of the several Prisons would carefully separate such as are most abandoned, from those, whose

Morals



Morals are not so far tainted, it would prevent the spreading of the Contagion of Vice, which is now so much complained of\*. Till these or some other Methods shall be put in Practice, I cannot help thinking, that a plain and serious Exhortation, suited to the particular Circumstances of these unfortunate Persons, and put into their Hands, before their Minds are rendered callous by long Confinement, might be attended with some happy Consequence. — I am willing at least to try, and with this View have set myself to draw up this following earnest Address, sincerely hoping, that by the Blessing of God it may find Admittance to the Hearts of some of them.

I shall consider these Persons under three different Classes :

1. As Prisoners for Debt.
2. As Criminals confined for small Offences.
3. As Malefactors convicted of capital Crimes, and condemned to die.

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To

\* Sir JOHN FIELDING has been endeavouring for some Time past to introduce this necessary Regulation into our Prisons, and it is greatly to be wished it may be accomplished.

To each of these I shall apply myself separately, beginning with those who are Prisoners for Debt.

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## SECTION I.

### *An EXHORTATION to PRISONERS confined for DEBT.*

I Would wish you to be assured, my unfortunate Brethren, that this Exhortation comes from One, who does not mean to reproach you for your past Conduct, but who feels for you with a true Christian Compassion, and heartily wishes to administer some Comfort. I am not insensible that some of you have been brought into these Difficulties through unforeseen Accidents, such as even a large Share of human Prudence could hardly have prevented. In this Case it behoves you to put your full Trust and Confidence in God, to continue to serve Him faithfully, and to entertain no Doubt, but that He, in his appointed Time, will raise you up Friends, who shall be the Means of your Deliverance.

Others

But the most common Case, and that, to which I shall speak more largely, is, where you have brought Ruin upon yourselves by a vicious and debauched Life; and, without regard to Principle, have contracted Debts, when there was scarce the least Probability of ever discharging them, merely to answer the Purpose of some present Indulgence. It is difficult to conceive a Conduct more criminal than this. — But it is not my Design to exaggerate Faults; I would rather wish to remedy them.

Now it is not unusual for Men under your  
Circumstances to vent much Indignation  
againſt thoſe Perſons at whoſe Suit *they* have  
A 4 been

been deprived of their Liberty — such a Conduct argues no less Injustice than Folly; for what have they done to merit this Treatment from you? They have only discharged the Duty that was due to their own Families, in defending their Property, when it appears, that you had a Design of defrauding them. Without giving way therefore to such unjust Resentment, be persuaded to think, that this Calamity, which has now befallen you, is a Visitation from Almighty God, who in his Mercy makes use of this Method to bring you to a due Sense of the heinous Guilt of your past Conduct.—But this is a Train of Thought, of which probably you have no Conception. Those few Principles of Religion, which you imbibed in your earlier Days, have long since been obliterated; and from the Time you have entered into publick Life, all your Views and Schemes have been to enjoy as much of the good Things of the World, as you could find Means of engrossing, without troubling yourself with the Dread of what may succeed hereafter. If this has been your Case, believe me, you will find no Ease, till you have altered your whole System of thinking; and this is only

to be done by deep and serious Meditation; and when can you enter upon this profitable Exercise more seasonably than now, when the World and the Concerns of it are for a Time shut out? Now the first Step I would recommend to you for this good Purpose, is to reflect with Seriousness upon your past Life, and to say, whether you have ever felt a real Pleasure in those Excesses, in which you have so often indulged; whether all they have afforded has not been a short lived tumultuary Joy, a momentary Respite from inward Uneasiness, rather than a true and solid Satisfaction. If you acknowledge this, as I am persuaded you must, then let me further ask you, whether there is not reason to suspect that you have mistaken your true Happiness; and whether, considering those excellent Faculties we possess, our Creator must not have designed us for much nobler Purposes. If this appears probable, will it not be natural for you to wish to be informed, what nobler Purposes? And will not this almost necessarily induce you, to consult the Opinions of Men of Wisdom and Penetration, who have delivered their Thoughts upon this interesting Subject?



But here you are ready to reply at once, that you have formerly done so, and examined many Books of Religion, but without reaping any Benefit from them.—This I can easily believe, because it is very probable, you took them in Hand, when you was in full Pursuit of Pleasure; and perhaps with no other Intent than to turn them into Ridicule; at least with a full Resolution of not altering your Habit of Life, whatever Arguments you might find to the Contrary. Now with this Disposition of Mind it is natural to imagine you would soon give over the disagreeable Pursuit, telling your Friends, that you had made a diligent Search into all that can be said in favour of Religion, and must confess you have received no manner of Satisfaction. Indeed it would be next to a Miracle, if you should. Be prevailed upon then to have recourse to these Books once more, the Mind being now cool, and softened with Afflictions; and be assured, they will leave a very different Impression. For it has pleased God to afford us such convincing Proofs of the Truth of our holy Religion, that no Man, I am persuaded, who sits down to the Examination with a sincere  
Desire



Desire of being instructed, will ever rise up dissatisfied.

But it is not my Design to enter into this Subject at large—all I am aiming at, is, to induce you, under your present Circumstances, to apply to some of those excellent Treatises, wherein these Points are fully considered, and to resolve to act according to the Result of your best Enquiries. The happy Consequence of which will be, that you will experience a Satisfaction to which you have hitherto been a Stranger: And thus, what now appears to you the greatest of all Calamities, will be converted into a real Blessing. Henceforward the whole Plan of your Conduct will be different; for instead of the Arts and Tricks you have hitherto practised, you will make it your sincere Endeavour to give ample Satisfaction to all those you have injured: You will confine your Expences within due Bounds: You will seek for your Enjoyment in domestick Life with your Family at Home, and not in riotous Excursions with your dissipated Companions Abroad:—In short, in all your Actions you will have a View to what is to follow hereafter, upon a thorough:

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rough Conviction that nothing can be of so much Importance as securing the Favour of Him, upon whom our whole Happiness must depend. And thus, you will have abundant Reason to say frequently with the Psalmist—"It is good for me, that I have been in Trouble; for before I was afflicted, I went wrong, but now have I learned to keep the Commandments of my God."

I shall next apply myself to You, who are under Imprisonment for small Crimes.



SECTION II.

*An EXHORTATION to CRIMINALS  
confined for small Offences.*

**Y**OU that come under this Class, are for the most part raw and unexperienced Youth, who, not aware of the Consequences, have been drawn in by older Offenders, to commit those Crimes, for which you  
are

are now imprisoned. It is very difficult to bring you to a true Sense of your Faults, because being void of all Principles of Religion and Morality, you act under no other Influence, than the Dread of Punishment, which, if you can escape, you are perfectly easy as to every Consideration besides.

Now as the Offences you have committed, are not very glaring Ones, or have not been repeated, Regard will most probably be had to your Years, and you will, after proper Chastisement, be dismissed from these Walls. Happy should I esteem myself, could I say something, that might induce you to reform your Behaviour when you are gone from hence, and incline you to become good Men. I am well aware, the Undertaking is a very unpromising One:—I will however attempt it.

Be assured then, that besides the Punishment inflicted on you by the Judge, you have much more to fear in another World from Almighty God, who made you: For you have offended against Him, as well as against the Laws of your Country; and the Moment you die, then begins a Torment, that will last for ever and ever, unless you  
make

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make your Peace with Him, before you depart hence. Now, the Way to do this, must be by sincerely repenting of what is past, and leading a new Life for the future: In which Case God will forgive you for the Merits of our Saviour JESUS CHRIST.

But before I urge these Considerations in their full Force, I will lay before you the Consequences of your present Conduct in regard to this World, point out the Difficulties you must expect to meet with, if you shall be prevailed upon to reform, and endeavour to shew you the best Method of overcoming them.

What brought you at first into this unhappy Course of Life, was your Aversion to Work: For having long accustomed yourself to Idleness, you was almost under a Necessity of Stealing to supply the Cravings of Hunger; and unhappily falling into the Company of very wicked and abandoned Men, you was persuaded by them that you might safely venture, without any Danger of being detected; and by this Means you have been induced to commit the Crime for which you are now to suffer; and great Fear is there, as I observed, that when you  
are

are released from hence, you will pursue the same Course, till at length you are condemned to a severer Punishment.

For 1<sup>st</sup>, In this very Place in which you are now confined, you will meet with many, who will use all possible Arguments to persuade you to persist — they will commend your Dexterity, and induce you to think, that your having been detected was a meer Accident, that may not happen again — they will tell you, they themselves have known many (which undoubtedly is absolutely false) who have long subsisted in this Way, and were never discovered; and therefore why should not you hope for the same good Luck? But supposing these Discourses make no Impression upon you, (which is almost too favourable a Supposition) supposing you conceive such an Horror for a Prison, that when once you escape from hence, you are resolved to do nothing, that may be the Means of bringing you hither again; yet there will be great Danger of your being staggered in your Resolutions merely from the Difficulty of procuring a Subsistence; for, you being destitute of Character, good People will hardly venture



venture to employ you : And, Hunger becoming sharp, and your old Companions not failing to renew their Solicitations, and you yourself having forgot the Miseries of a Prison, you may too easily be drawn in to engage once more, and so finish a short and miserable Life by an infamous Death. To avoid this, keep up the Impression, which the Horror of your Confinement has once made, as fresh as you can upon your Mind; and resolve to submit to any Drudgery, rather than incur the like Misery again. And although you must be contented to undergo Hardships at first, yet take Courage, and be assured, that if it once appears you are really reformed, there are many who will take a Pleasure in befriending you : And you yourself after some Experience will find such a Satisfaction in your new Way of Life, compared with your former, that you will have less and less Inclination to return. You will often recollect, that whilst you was engaged in bad Courses, you had a constant Terror upon your Mind, for fear of a Discovery ; and that the most you could boast of, was some Hours of Riot and Debauchery, which how-

ever were always intermixed with Jealousies and Suspicions, and frequently ended in Quarrels and Bloodshed: And when these Moments of Jollity were past, great Uneasiness for the most part ensued, you not knowing sometimes where to procure the next Morsel of Bread. Young as you are, you cannot but confess this has frequently been your distressed Situation.

Now these Terrors, and this Dread of starving, you will happily be delivered from: You will be under no Necessity of lurking in obscure Corners, and shunning the Face of Man: You will lie down to your Rest undisturbed at proper Seasons, and rise refreshed and chearful: You will make to yourself real Friends, who will be ready to shew you Kindness in Cases of Distress, instead of those wicked and pretended Friends, who were formerly your Companions, and who, after the most solemn Protestations, would have felt no Remorse in taking away your Life.

There are two particular Directions I would wish you to bear in Mind, as what I am convinced will be of great Service: The one is, That as all Labour will at first  
be

be very irksome, on account of long disuse, insomuch that you will think it almost impossible to submit to it for a Continuance, and thereby be tempted perhaps to give it over; you would only be prevailed upon to persist for a Time, assuring yourself that Habit will render it easier and easier, till at length it will cease to be irksome. The other is; By no Means associate with your old Companions: Flee from them directly, if you meet them, and enter into no Parley with them: There will be very little Probability of your reclaiming them, and much Danger of their enticing you back to your old Courses.

I will now apply myself to you in a religious Consideration.

I observed that the Offences you have been guilty of, have been committed against God, as well as the Laws of your Country; and that, what you have to fear from Him, is much more terrible than what you can suffer from the Sentence of the Judge: Know then assuredly, that we do not lie down to die like the Beasts, and perish for  
ever;

ever; but we must rise from the Grave to give an Account of our Works; at which Time, all those who shall be found to have done good, shall go into everlasting Life, but Evil-doers into everlasting Fire. It is easy to foretel what your Doom must have been, had you gone on in pursuing those Courses you have lately followed. As it is, you have a blessed Opportunity afforded you, of making yourself happy in this Life, and everlastingly happy in the next; and that is, by becoming a sincere good Christian. What is requisite to form this excellent Character, you will easily learn from some of those valuable Books of Piety, which are now in almost every one's Hands; and which will very fully inform you (from the Scriptures) in the true Nature of a Christian's Duty. However if you are at a Loss, consult some worthy Clergyman, who will take a Pleasure in instructing you. The short and plain Advice I shall give you, is as follows. In the first Place, have recourse to your Catechism, and read it thro' with great Care and Attention, considering it is an excellent Guide to instruct you both what you are to practise, and what to believe

lieve in order to Salvation;—next, procure a Morning and Evening Prayer, and resolve to use them constantly, with the greatest Earnestness you are capable of, as knowing you are speaking before Almighty God, who seeth the Heart, and will hear or reject you according to your Sincerity.—On the Sabbath, let no Consideration whatever prevent you from attending G O D's publick Worship; for, besides it being your indispensable Duty so to do, as it is a Day of Leisure, if you are not employed in good Works, you will be almost unavoidably drawn away by idle Companions to engage in bad Ones; for it is universally acknowledged, that there is no surer Inlet into all Manner of Wickedness than the Breach of the Sabbath.—In all your Undertakings in Life, make the sincere Desire of pleasing G O D, your constant Rule;—venture upon no one Action that your Conscience tells you He will not approve of: Thus, you will preserve your Conscience your Friend, which will give you more Comfort than the Riches of the whole World.—If at any Time you are surpris'd into Sin, have no Peace within yourself till you have sincerely repented,  
and



and asked Forgiveness for the Sake of JESUS CHRIST. And upon the whole, be assured, if you can be prevailed upon to proceed in this blessed Course to the End, you will experience as much Happiness as this transitory Life is capable of affording, with this additional Satisfaction, that you have a Promise from God, who cannot deceive you, of being completely happy with Him to all Eternity. A thousand and ten thousand Times will you break forth into Raptures of the sincerest Gratitude for his Goodness in giving you Grace to see your Error before it was too late ; for that otherwise you might long ago have been in the Number of those, to whom it would have been good never to have been born.

I shall in the last Place apply myself to You, that now lie under Sentence of Death.



SECTION

## SECTION III.

*An EXHORTATION to MALEFACTORS  
convicted of Capital Crimes, and con-  
demned to die.*

**B**E assured, I have a most tender Feeling for the Horror you must necessarily labour under; for although the Sentence that has just now passed upon you, was no more than you had reason to expect, yet I am very sensible, that when it comes to be pronounced in an awful Manner by the Judge, it cannot fail of striking Terror into the stoutest Heart alive. But as soon as the Alarm is in some part gone over, and your Spirits are a little recovered from the Dejection you have been thrown into, then I would earnestly wish you to attend to what I have to offer; and I have good Hope, that by the Assistance of God's Grace, it may bring you real Comfort.

First, Be thoroughly persuaded, that, had you been cut off in the Midst of those Crimes you have committed, you would at this In-

stant have been undone, past Redemption. For it is an undoubted Truth, as I have just now observed to younger Offenders, that Almighty God has placed us in this World with a View to the next, and that, according to our Behaviour here we shall be happy or miserable for ever hereafter: It is likewise equally true, that this Life is our only Trial, and that, when we depart hence, our Doom is fixed to all Eternity. This being undeniably the Case, you, according to what is past, can have no Expectation of Mercy: All your Hopes must depend upon your Manner of employing this short Interval of Time, that remains between the present Hour, and the Day of your Suffering: And, blessed be God, short as it is, if rightly improved, it may produce the most happy Consequences. This is the great Point I am aiming at, to prevail with you, not to lose the Opportunity of still reconciling yourself to God. How this important Work is to be performed, the Clergyman, who attends the Prison, will be best able to advise you, because you can make known to him your particular Case, and lay open your whole Life; whereby he will be capable

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ble of shewing you the Horror of your Guilt in its true Colours, and instruct you in the Nature of real Repentance. Only let me exhort you to apply to him most seriously, with an earnest Desire of being saved. As for the Sorrow you now feel for what is come upon you, do not mistake this for real Repentance: It may produce real Repentance; but, most probably, it is at present no more than what the most abandoned Wretch upon Earth, who has no Sense of Religion, must feel, when he knows he is to die. Godly Sorrow is of a quite different Nature; it produces a piercing Uneasiness and Compunction of Heart for having abused the infinite Goodness of God, not unlike what one of a generous Temper will feel, for behaving ungratefully to his best Benefactor. If you perceive any Thing like this arising in your Mind, then there is the most promising Hope that you may become a sincere Penitent. To which End, these following plain Directions will not a little contribute.

1. From the Moment of your Condemnation cast away all Dependence upon a Pardon. It is an Act of cruel Kindness in those

those who attend upon condemned Persons to endeavour to support their Spirits by intimating the Hopes of a Pardon, when at the same Time they are convinced there is not the least Room to expect it; and the poor Convicts themselves, although they know the same likewise, are too easily induced to give Credit. Whilst your Mind is agitated between Hope and Fear, it is rendered unfit for preparing for your great Change. You will certainly find more Safety, if not more Ease, in concluding all Expectations of a Pardon groundless, and considering yourself as a Man who has no longer any Concerns with this World.

Next, be prevailed upon to refrain from all Excess whatever. It is presumed indeed that Care is now taken in all Prisons to prevent such Intemperance: But where a Supply of Money is not wanting, the utmost Care will frequently be to no Purpose. The Restraint must come from yourself, especially, as there will be always some at hand who will endeavour to persuade you, that more than ordinary Recruits are now necessary, whilst others will laugh at your Abstemiousness, as a Mark of Fear and

B

Cowardice.



Cowardice. Have the Courage to disregard them, and be assured that any Attempt to drown your Uneasiness by drinking to Excess, would be as fruitless as it is sinful. If you drink to the highest degree of Intoxication, the Moment your Senses return, your Uneasiness will return with a tenfold Horror. It might be wished perhaps, that you could be persuaded to receive no more Nourishment than what is sufficient just to support Life. However, be this as it will, by all Means avoid Indulgencies; this being the most likely Method of preserving that equal Temper of Mind, that is best suited to your present Circumstances.

I will not so much as suppose, that you can entertain any bad Design of shortening those few Days you have to live, by a voluntary Death. I beseech you think, what would this do for you? It would certainly plunge you at once into Tortures, infinitely surpassing what you at present endure, adding the Guilt of Self-Murder to the Load of your other Crimes, and depriving you of all Possibility of repenting.

Prevent the Visits of your Companions, as much as is in your Power, unless you  
have

have any Hopes, by warmly representing what you now feel, of reclaiming them from their evil Courses: Otherwise, to say no worse of such Visits, they will take up too much of that precious Time, that ought to be better employed. Even in regard to those who are included in the same Sentence with you, unless they appear to have the same earnest Desire with yourself of reconciling themselves to God, it would be better not to join in Conversation with them. Nay, I will go still farther, and say, that it were to be wished that even your near Relations would not think it incumbent upon them to visit you, unless they are Persons of a serious Turn of Mind, who will heartily join with you in Prayer: As for all Expressions of Sorrow and Concern, which they may shew upon the Occasion, it is much to be recommended to them to forbear; such Lamentations can serve no good Purpose; they will only tend to torment them, and unsettle you:—In short, nothing, if possible, should be done or thought of, but how to prepare to appear in the Presence of God.

Follow very exactly the Directions of your spiritual Guide, as well when he is

absent, as present, and do not think, as is the Case of too many, that if you attend to his Prayers and Admonitions, just whilst he is with you, nothing more is required until he returns again. Every Moment of your Time is precious; the whole should be employed in one constant Preparation for your great Change.

Take his Directions likewise in regard to making Restitution, either to those you have injured in private, or to the Publick in general, by discovering your Accomplices. He, by knowing your particular Situation, will be the best Judge of what is most proper to be done. All I shall say to you upon this Head, is, do not let a Sense of false Honour, or an ill-judged Tendernefs prevent you from complying with what you are directed to do; you ought certainly to have no other Concern but to please God, and to use your utmost Endeavours to procure his Favour.

Lastly, As to forgiving those who have been the Means of detecting you, or others who may have injured you, doubtless your spiritual Monitor will be very particular in exhorting you to this Duty, before he ad-  
ministers

ministers the blessed Sacrament to you, and therefore I shall not think it necessary to enlarge upon it.

And now upon the Whole:—If you have once a thorough Conviction upon your Mind of what Importance the Salvation of your Soul is, you will deem it the greatest of Mercies, that God has been pleased to bring you to a due Sense of the Heinousness of your Transgressions, and to afford you this blessed Opportunity of humbling yourself in his Sight, before he summoned you to his awful Tribunal, knowing, as I observed to you, that if you had been cut off in the Midst of your Crimes, you must have been lost and undone for ever. And believe me, a Sense of this signal Mercy in God will give a different Appearance to this whole Scene, and carry you through amazingly. Even the Disgrace of becoming a publick Spectacle, and the Pain of dying, will lose their Terror, whilst you are supported with the blessed Hope of having made your Peace with God. Now this Hope you cannot fail to enjoy to your utmost Wishes, when you consider that God's

Mercy is declared to be without Bounds to all returning Sinners; and that our blessed Saviour assured the penitent Thief upon the Cross, he should that very Day be with him in Paradise: Therefore, if your Repentance has been sincere, you can entertain no Doubt of Forgiveness through the Merits of JESUS CHRIST.

But lastly, If after all there should be any among you, whom nothing that can be urged will move to Repentance (which God in his great Goodness forbid!) I cannot satisfy myself in concluding, before I intimate, in few Words, what will probably be your wretched Case. You will waste these few remaining Days in a Manner almost too shocking to relate: At some Times you will vent the most dreadful Curses upon yourself for your Folly;—at other Times you will utter the most horrid Oaths and Blasphemies, and call down Imprecations upon the Heads of all those who have been instrumental in bringing you to Justice;—at all Times, if it is possible to be done, you will have recourse to intemperate Drinking:—And when at length the fatal



fatal Hour is come, you will either be struck with the foolish Vanity of appearing to die courageously, for which Purpose you will put on a forced Resolution, or you will go off sullen and morose.

What is to follow the Moment your Eyes close here, is beyond Description — Agonies inexpressible to all Eternity.

God Almighty grant, you may be prevailed upon to prevent this by a deep and hearty Repentance.



I HAVE not added any Forms of Prayer for penitent Sinners, because I am desirous of prevailing with those for whose Use this Address is intended, as soon as they are brought to a due Sense of their Condition, to apply themselves to the Clergyman that attends the Prison, who will doubtless put into their Hands such as are best adapted to their particular Cases. I have however added a general Prayer for Pardon, that may be used by all Penitents\*.

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\* *The following religious Treatises, very proper for the Perusal of Prisoners during their Confinement, and likewise for such of them, as after being released, shall have a sincere Desire of reforming their Lives, are among many others which are recommended by the SOCIETY for promoting Christian Knowledge:*

Mr Kettlewell's Address to Prisoners confined for Crimes.

————— Address to Prisoners confined for Debt.

————— Companion for the Penitent.

————— Trial and Judgment of the Soul,

The Great Importance of a Religious Life.

The Christian Monitor.

A PRAYER

*A PRAYER for a PENITENT.*

O LORD, I am not worthy to lift up my polluted Eyes unto Thee. But whither should a Wretch overwhelmed with Guilt and Misery look, but unto the Fountain of Mercy? Whither, but to Him, whose Property it is always to forgive; and, who desireth not the Death of a Sinner, but inviteth the greatest Offenders to repent and be saved. O LORD, it is with the utmost Shame and Confusion of Face I now prostrate myself before Thee. I have no Plea to offer in my Excuse, but build all my Hopes of Pardon upon thine infinite Mercies in CHRIST JESUS. I know, if Thou seest me sincerely contrite, Thou wilt have Compassion, and forgive. O LORD, I do acknowledge my Vileness with the deepest Sorrow — I do condemn myself with the bitterest Agony. I confess, that I deserve nothing less than thy severest Judgments. But, alas! great as the Misery I now labour under is, I have too much Reason to fear it may soon be forgotten, unless Thou shalt be pleased to strengthen me with the Assistance

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Assistance of thy Holy Spirit. Grant therefore, gracious LORD, that the Sense of my present Wretchedness may never depart from my Thoughts, till it has wrought in me a deep and lasting Repentance, and rendered me a fit Object for thy Mercy in CHRIST JESUS. And this I beg for the Sake of the same blessed JESUS, in whose Name and Words I conclude my imperfect Prayer :

Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

7 JUL 66

F I N I S.

BOOKS Printed for J. RIVINGTON, at the Bible  
and Crown, N<sup>o</sup> 62, in St Paul's Church-yard.

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